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# THE CHURCH AND THE WORLD

## MISSIONS

### **Chinese College Students as Christian Inquirers**

The *Congregationalist and Advance*, January 24, says, "The most encouraging fact in connection with missionary work in China today is the attitude of the young men in process of education." Evidence of this is seen in teaching, in which alone there are 1,600 students returned from their student life and experience in America, Europe, and Japan. There are also thousands of other young men in native colleges and universities who have never left the country. Another evangelistic campaign in China was begun recently by Sherwood Eddy. He will deal with scores of Bible classes composed of men who have been studying the Bible since his campaign in China three years ago. The Peking College Club has connected with it a dozen such classes made up from non-Christian government schools. For the purpose of studying the Bible they meet every Saturday evening in the American Board Compound. Some of these collegian members of Bible classes have already identified themselves with the church. Many of them teach in night schools for poor boys. As these educated men become Christianized and are scattered throughout China they will exert a great influence. "The young manhood of China is ready for the type of message which this man, so acceptable to college groups the world over, is qualified to give."

While Sherwood Eddy had to leave the firing lines in France and the bases of supplies in England to go to this campaign, it was necessary for him to do so in order that important plans might be carried out, plans made months ago, and whose arrest would have disappointed hosts of missionaries, Y.M.C.A. workers, and native Christians. The campaign will not be

limited to Peking, but that will be the first point of attack and headquarters for the far-reaching operations. Mr. Eddy will visit the dozen or more of Chinese cities that are of most importance from an educational point of view. As a missionary center, Peking's importance is heightened by the fact that from it go forth edicts which affect a quarter of the population of the globe. To this capitol of his country almost every student or office seeker in the empire eventually makes his way. From here thousands go out to every part of the nation to serve in positions of importance. The forces already on the ground are working in the finest harmony, representing the Y.M.C.A., Anglicans of England, and the Congregationalists and Methodists of America. In the interest of more effective co-operation the city has been partitioned among these forces. This co-operation is further manifested in that the different denominations combine in the support of colleges and of medical and theological schools. Such conditions justify the expectation of great progress in Christian missions in China.

### **Missions and the Empire**

In the midst of the agitations of war we are not to lose sight of the value of missions. The *Canadian Baptist*, January 10, discusses "Missions and the Empire." Attention is called to an enlightening pamphlet on *The Character of the British Empire*, in which Mr. Ramsay Muir, the author of an important book on *The Expansion of Europe*, pays a strong tribute to the work of the missionary in the undeveloped regions of the world. He says, "British missionaries who were extraordinarily active during the nineteenth century planted themselves everywhere and played an immensely

important part in civilizing their simple flocks. Wherever the missionary went, he undertook the defense of the primitive people to whom he preached, against the sometimes unscrupulous exploitation of the trader. It was the constant cry of the missionaries that the British government ought to assume control, in order to keep the traders in order. They, and the powerful religious bodies at home which supported them, did much to establish the principle that it was the duty of the government to protect the rights of native races, while at the same time putting an end to such barbarous usages as cannibalism, slavery, and human sacrifice, where they survived." Such recognition of the social service of Christian missionaries is not at all new, but such facts should be kept in mind now. The Christian missionary, everywhere he has gone, has been a force for righteousness and has promoted loyalty to the ideals of justice and liberty. The opinion quoted herein is simply one of the recent illustrations of the verdict of distinguished and impartial publicists who have spoken not emotionally or unadvisedly, but in face of facts as they are.

### **Missionary Opportunities**

Some types of ecclesiastical mind seem to be unable to refrain from caustic criticism; so thinks the editor of the *Continent*, January 3. The occasion for his remarks was a recent opportunity of the Y.M.C.A. to serve a war-burdened people. In this article the question is raised, why refuse any opportunity? This great serving agency is doing a work that divided Protestantism cannot touch the fringe of. In its splendid unity it seems to be pursued by a ritual-spirited jealousy. Instead of this "Christians ought everywhere to be giving thanks that in the Young Men's Christian Association the religion of our Lord Jesus Christ is organized under forms and with efficiencies so suitable to the present spiritual need of army camps." Recently the Asso-

ciation consented to work in the Italian army without conducting formal religious worship. As a result we have a great outcry. The fact that this organization emphasizes a direct evangelistic message on so wide a scope should relieve it of any suspicion when it extends other forms of ministry to fields in which its preaching, for perfectly obvious reasons, is disallowed. With its Roman Catholic domination Italy could not invite a Protestant organization to preach to its soldiers. Is preaching the only thing that can be done in the name of Christ? Has the brotherly spirit of Protestantism no ministry of helpfulness except preaching? Cannot religious men among the Association workers show forth all the compassion of Jesus to the men there who suffer so? Cannot a great missionary work be done by exemplifying Christian principles and Christian virtues among that suffering people? After all will not the essence of the gospel and the reality of the friendship of Jesus find their way into the hearts of the soldiers through the personal word from man to man? Experienced workers believe there is no surer way. The Young Men's Christian Association ought not to have declined its Italian opportunity. Had it done so there would be many more to accuse it of delinquency than now accuse it of compromise.

### **Missionary Preaching**

From the pulpit we hear much argument in support of missions. The editor of *The Churchman*, February 9, expresses some views on missionary sermons. He holds that in our missionary preaching we need less argument and more instruction. If a man does not believe in missions, arguing abstract principles will not convert him. The work that counts and that wins support for the cause of missions is the persistent instruction by the pastor. The people's minds must be filled with missionary facts. If a man knows the facts, even though he

be a hard-headed Philistine, he cannot resist the appeal of missions when the special call is made. The most eloquent messages of the gospel are simple, plain, unadorned, missionary, facts. The men who deliver the great missionary messages begin with facts and end with facts. They do not

suffer their messages to be obstructed with philosophical deductions or conclusions. Missionary facts have in them a great human interest appeal, such an appeal as will win men and women. Missionary facts should be trusted and used more in our missionary messages.

## RELIGIOUS EDUCATION

### **Malden Council of Religious Education, Program for 1917-18**

This Council is the incorporated body of representative citizens which has the general direction of the entire system of community religious education in the town of Malden, Massachusetts. For some time much has been said of the need of a community religious education program, but there is general confusion as to just what should constitute such a program. There are many programs appearing in the literature relating to this subject. They are good to look at and to read, but will they work out successfully when applied? Again, it is very difficult to formulate a religious education program for an entire community and at the same time see that it has the proper proportion and balance. The following shows a balanced program in actual operation at Malden, as given in the *Pilgrim Magazine of Religious Education*, February:

I. Popular Lecture Course on Religious Education. Each lecture is given by an acknowledged specialist. No admission fee, but a silver offering is received to apply on the budget of the Council. The following are some of the subjects which have been presented: Building Character through Children's Choirs (illustrated), by Professor H. Augustine Smith; The Bible and Community Life, by Bishop Edwin H. Hughes; Architecture and Religion (illustrated), by Mr. W. L. Mowll.

II. Public Programs of Malden Festival Chorus. This chorus meets weekly for rehearsal at the parish house of the First Baptist Church at the hours: grammar-grade girls, four to five o'clock, and grammar-grade boys, five to six

o'clock, Tuesday. Sunday: high-school girls and mixed adult chorus, three-thirty to four-thirty o'clock. Two public programs will be given in Boston during the year and two in Malden.

III. Meetings of Council for Study of Specific Problems. The Council meets four or five times each year for open forum discussion and for definite study of special topics which are of immediate interest. Four special commissions have been appointed for the study of important community problems, as follows: (1) community music, festivals, and pageants; (2) week-day religious schools; (3) co-ordination of Malden's community-welfare agencies; (4) relationship of public, church, parochial, and synagogue schools. Special meetings are held during the year, the program for which is furnished and directed by these different commissions.

IV. Conference Meetings of Special Groups. From time to time during the year the Council calls together special groups of teachers, and other groups of moral and religious agencies, to discuss the professional and technical problems involved in a community program of religious education.

V. The Malden School of Religious Education. This meets every Tuesday night and works upon a very definite and significant program.

### **A Primary Sunday-School Program for Easter**

For many of the Sunday-school children Easter has no very significant meaning. From the emphasis placed upon certain things they get the idea that it is at least a day to be celebrated with colored eggs and Easter rabbits. Just why so it is not very clear. If special programs are arranged they